The Southern PATRIOT

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Why New Orleans?

AN EDITORIAL

BY JAMES A. DOMBROWSKI

(SCEF Executive Director)

As most people now know, the appearance at two "white" elementary schools of four little Negro girls, in white dresses with white ribbons in their hair, threw the whole city of New Orleans into a state of shock.

It brought forth crowds of women, shoving and shouting obscenities; a riotious mob of teen-agers and parents; threats upon the life of a Methodist minister; and persistent vandalism of homes, telephone threats, and economic pressures upon white parents who defied a boycott to keep their children in "integrated" schools.

"I never thought I would wake up in a free country and I couldn't send my children to school," said one white mother.

How could this happen in New Orleans, a city of more than half million, a cosmopolitan community that has enjoyed, not without justification, a reputation as one of the most sophisticated and relaxed cities in America?

This is a city that in recent years has desegregated, without incident, its streetcars and buses and its public park and has welcomed more than 100 Negro students to the new lake-front campus of Louisiana State University in New Orleans.

One fact that helps explain what has happened was the almost total default of organized moral leadership on the issue in New Orleans and the state at large.

Token integration started November 14, but it was not until December 14 that the city's business and professional leaders raised their voices. On that day, 105 lawyers, doctors, and executives published a newspaper ad calling for compliance with the law. A similar statement soon followed from Tulane faculty members, and a Christmas 120 religious leaders called for "brotherly understanding." But by that time, the damage had been done.

Today in Louisiana, there is much talk about "states' rights" but little about human rights. And, incredible as it may seem, there is no serious discussion of the democratic rights of the four little Negro girls who entered the schools, nor of the rights of the Negro minority of this state.

Governor Davis says there is only one issue—"state sovereignty." Others define it as "federal usurpation."

The chief of police asserts he is "neutral," while the mayor expounds the extraordinary theory that it is the duty of the police to enforce the law but not integration. As for himself, Mayor Morrison states frankly he is a "segregationist."

Those who oppose the governor, for example the mayor, the city's two daily newspapers, four of five School Board members and certain New Orleans members of the Legislature, usually preface their editorials or statements by affirming their segregationist views. Their opposition is based on "home rule," "open schools," or "law and order."

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—Photo by Porter

THE LONE NEGRO child in one of New Orlean's "integrated" schools, Ruby Nell Bridges, (center) plays after school with two friends. All around her, in white New Orleans, there was much talk of "state's rights" and some of "law and order" but virtually none about her democratic rights and the moral issue involved.

'Integration in Reverse'

W. Va. College Pioneers

(By Staff Correspondent)

INSTITUTE, W. Va.—Here at West Virginia State College, near Charleston, an important pioneer process in human relations is going on—"integration in reverse."

Until the 1954 Supreme Court decision against school segregation, this was an all-Negro college. Today, the college no longer keeps records by race, so there is no exact count, but it has been estimated that well over half of the student body of more than 2,000 is white.

Now that this process has been operating for over six years, it is possible to draw some conclusions — and some lessons. Some of them are important, especially for those places where integration of Negroes into white student bodies is creeping along at a snail's pace:

1. Integration, as distinguished from desegregation, does not mean just a few token Negroes enrolling in previously white schools. It also means white students enrolling in previously Negro schools, and this process is possible.

2. Integration, from either side, is not easy. Not for a generation that has grown up in a segregated pattern. There are bound to be problems. But where there is creative leadership, possessed of a vision of a united human race, the problems can be met.

Planning for integration at West Virginia State started in the summer of 1954, immediately after the State Board of Education stated on June 9 that "any qualified student may be admitted to any state college" under its jurisdiction. (See earlier accounts in Southern Patriots of Nov., 1954, and May, 1955.)

The administration of West Virginia State immediately reassessed its situation and came to the conclusion that it could no longer be an institution serving just Negro youth; it was now a part of an over-all educational system.

REGISTRATION TIME at West Virginia State College sees students of both races enrolling in what was once an all-Negro institution.

A look at the community in which it was located indicated that there were many unmet needs. Here in Kanawha and adjacent counties there were 300,000 people and only three small institutions of higher education.

It seemed likely that many high school graduates who could not afford to go away to college were simply not getting a college education.

Consequently, West Virginia State decided to lengthen its school day and make it possible for local people who might hold jobs to attend classes at night. According to the college president, Dr. William J. L. Wallace (an SCEF board member), this decision as much as anything else probably produced the sizeable enrollment of white students; they came in large numbers in the fall of 1955, and they've been increasing ever since.

Dr. Wallace

"This was quite an amazing occurrence to many people," Dr. Wallace comments. "Many were quite willing to think of integration in terms of a few Negro students attending a formerly all-white institution, but not many were prepared for the reverse process. This points up the opinion that all of those activities and organizations essentially for Negroes would be somewhat inferior to those operated for and by whites."

There were many pressures on those first white students who came, Dr. Wallace said. Friends and advisers told them they were making a mistake, that a Negro college was bound to be inferior and they were violating social and religious principles to attend.

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Graham Wins

TALLAHASSEE, Fla.—The Rev. Edward T. Graham, Miami NAACP leader, won his fight to preserve the First Amendment when the Florida Supreme Court upset his contempt conviction. He had refused to testify before a witch-hunting committee of the Florida legislature. (See Oct. Patriot.) However, the court upheld the conviction of the Rev. Theodore R. Gibson, and this will be appealed to the U. S. Supreme Court.

A Southern Profile

Student Follows Conscience

(By Staff Correspondent)

(Slowly, but significantly, a few Southern white students are joining Negro students in the struggle for integration. This is a study of one of them. For an article on the new spirit among some white students, turn to Page 4.)

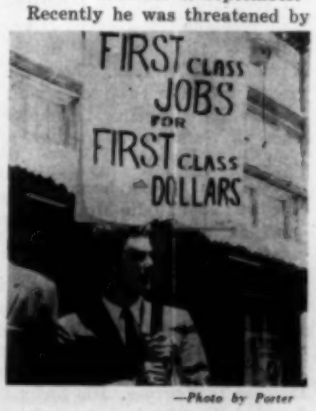
NEW ORLEANS, La. — Lanny Goldfinch's parents taught him that he should always seek to do something constructive with his life.

He has followed this precept to the point where he now faces the possibility of a 10-year prison sentence on a charge of criminal anarchy.

He has already been found guilty of criminal mischief and will be sentenced for that in January.

Lanny's "crime" is that he followed his conscience and joined Negro students in a sit-in at a McCrory store on Canal Street here. He served two days in jail awaiting bail after his arrest with the other students in September.

Recently he was threatened by segregationists when he visited one of the city's integrated schools to give moral support to whites defying the boycott of the school. Demonstrators yelled such epithets as "Dirty Jew" and "Nigger lover" at him.



—Photo by Porter

Lanny Goldfinch

"I didn't think they'd recognize me," Lanny told reporters.

Lanny is the son of a Baptist minister and was born in Douglas, Ga., 21 years ago. He is a graduate student in philosophy at Tulane University.

"I have been unable to find any philosopher or any living person who can justify racial discrimination on a moral or ethical basis," Lanny declared.

His belief in action to end discrimination was strengthened last summer when he visited Hopewell, Va., during sit-ins there. He

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Review of the Month

Nationwide protests brought U.S. Justice Department suits to stop eviction of 700 Negro tenant farmers who registered to vote in Fayette and Haywood Counties, Tenn.

A federal judge in Memphis refused to halt the evictions, but the U.S. Court of Appeals in Cincinnati granted a temporary restraining order. Further court hearings were set for January.

Meantime 12 families already evicted were living in Freedom Village, a tent community in Fayette County. Violence threatened when one of the tent-dwellers was shot in the arm by a bullet fired into his tent at night. The economic boycott continued, and SCEF and other civil rights groups asked Federal officials to declare the region a disaster area.

In Atlanta, students continued demonstrations against downtown segregation. 8,000 Negroes attended a protest meeting and 2,000 marched peacefully in the streets. Racists answered with violence, and a Negro school was bombed in the night.

In Chattanooga, the School Board submitted a desegregation plan, to begin with the first three grades in 1962.

In Washington, the U.S. Supreme Court struck down an Arkansas law requiring public school teachers to list organizations to which they belong or contribute. And as Congress convened, civil rights forces watched anxiously. NAACP Secretary Roy Wilkins criticized the New Administration's "super-cautious" attitude.

The Southern Patriot

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How It's Done

The Charlottesville, Va., NAACP branch did an effective job of reaching the public with answers to false statements made by segregationists. They did it with a series of four newspaper ads, placed in the city's daily paper.

The ads were excellently written and filled with facts. Red borders around them were sure to attract the eyes of hurried readers.

The first of the series countered the charge that the NAACP is "Communistic." The second was a moving discussion of why sit-ins were succeeding. The third was a review of statements by school superintendents showing that scholastic standards do *not* fall when classes are integrated. The fourth was a summary of statements favoring integration by major church bodies.

Organizations interested in reprinting these ads, or some of them, in papers in their own communities can obtain copies by writing the Charlottesville NAACP, P.O. Box 3183, Charlottesville, Va.

Some years ago St. Louis CORE printed a wallet-size card listing all stores where eating facilities are open to all. It's an idea that groups in various cities might copy, as it becomes increasingly important that facilities desegregated in theory be used in fact.

Numerous groups are adopting the technique of issuing cards and stickers for people to leave on restaurant tables or attach to payments on charge accounts. They express the idea (the wording varies in different places): "I would continue to patronize your business if Negroes were permitted to use all your facilities on a desegregated basis." The Unitarian Fellowship for Social Justice in Dallas has done an especially effective job with such cards.

You don't have to be a part of an organization or surrounded by people of like mind to demonstrate for justice.

In Jacksonville, Fla., a lone white woman, Mrs. Dorothy Johnson, had her own leaflets mimeographed and gave them out in front of a Woolworth store by herself.

They bore an appeal to other white people to refuse to patronize all establishments that discriminate and to notify the mayor, the Chamber of Commerce and discriminating business establishments of this decision.

The leaflet stated simply: "If you treat my brother this way, then treat me this way too."

Good Business

The Knoxville Area Human Relations Council reports in its bulletin that lunch-counter desegregation is proving economically successful in that city. Five stores which integrated eating facilities last July continue "to enjoy a lively business at their counters and managers report that they have experienced no unpleasant incidents."

The counters were integrated after negotiations and sit-ins. The city's three leading department stores still refuse to integrate, and there have been recent demonstrations at one of them.

Book Notes

New Studies Demolish Myths

A significant series of books on housing, race, and segregation was published during 1960 by the University of California Press.

The books are the result of a monumental research project developed by the Commission on Housing and Race, an independent group of private citizens, through a grant from the Fund for the Republic.

As is always the case with any serious research project, the impact of the studies on the public may be slow in coming. But ultimately this series is likely to revolutionize theories and, it is to be hoped, practices in regard to segregated housing. The books are "must" reading for persons concerned with human relations.

All of the books are researched, written and compiled by distinguished social scientists. Four of them, published earlier in 1960, include:

Property Values and Race, by Luigi Laurenti. The author, an economist, reports on a study of 10,000 real-estate transactions over a nine-year period in seven Northern cities.

His conclusion: the popular belief that entry of non-whites into a previously white neighborhood is likely to bring a decline in property values is a myth.

To the contrary, in 44 per cent of such neighborhoods studied, real estate values rose from 5 to 25 per cent; in another 41 per cent, values remained stable, and in only 15 per cent of the cases did prices decline from 5 to 9 per cent.

Privately Developed Interracial Housing; by Eunice and George Grier, who are research specialists. They spent several years studying a variety of interracial housing projects in 21 cities.

Among their significant conclusions: There is no basis in fact for the belief that interracial developments become predominantly colored over the years.

"Almost two thirds of the known communities built with deliberate intent to attract an interracial market have a majority of whites," they write. "In only a small number of these was the white majority obtained by quotas or other occupancy controls. In most it was the natural result of market forces."

Housing and Minority Groups, Co-edited by Nathan Glazer and Davis McEntire, and written by 12 social scientists. This is a study of the problems of minority groups — Japanese-Americans, Mexicans, and Puerto Ricans as well as Negroes—in seven key areas, both North and South.

The Demand for Housing in Racially Mixed Areas, by Chester Rapkin and William G. Grigsby. This study is based chiefly on a survey of attitudes among house-buyers in four separate Philadelphia neighborhoods.

One of the conclusions: Large numbers of whites in Northern cities are buying houses in racially mixed neighborhoods regardless of whether they prefer white or Negro neighbors.

The fifth and last volume of the series is a final and comprehensive report on the entire study by Davis McEntire. It was scheduled for publication late in 1960 and will be reviewed in a later issue of *The Southern Patriot.*

(Each of the books in the housing series costs $6. They are available from the University of California Press, Berkeley 4, Calif.)

Whites Join In

ATLANTA, Ga. — More white college students have been joining Negroes on picket lines protesting downtown segregation here. It was reported that in the pre-Christmas campaign at least 30 participated regularly.

Progress Report from Baltimore

An inspiring story of one city's progress in human relations is told in a new pamphlet entitled *Toward Equality, Baltimore's Progress Report.*

It describes steps toward equal rights and opportunities for Negroes from the end of World War II through 1958. In the words of Mrs. Eleanor Roosevelt, who wrote the introduction to the pamphlet, it is a "heartening history."

In 1945, Baltimore was completely segregated in all aspects of life; today many barriers—in education, recreation, employment, housing, etc.—have fallen. The pamphlet also notes the work still to be done but there's a note of continuing hope in the comment:

"The community at large has proved far more ready to accept change than many persons in responsible positions ever supposed possible."

The 92-page pamphlet, illustrated by many pictures, was published by the Sidney Hollander Foundation, Inc., and is being distributed by the Baltimore Urban League, 2404 Pennsylvania Ave., Baltimore, 17, Md. Single copies are free on request, additional copies for 50c each, quantity prices available.

INTEGRATED ATHLETICS, one of many pictures which illustrate new pamphlet on Baltimore.

Bits of History

Louisiana's McDonogh May Turn in Grave

(This is a letter sent to the New Orleans Times-Picayune at the height of the school crisis in that city by Miss Willson Whitman, North Carolina author and SCEF board member. It didn't appear.)

To the Editor of *The Times-Picayune*:

New Orleans citizens involved in public protest against the efforts of your school board to enforce the law cannot, of course, realize the effect that news reports and photographs are having in other parts of the world. Perhaps they just don't care.

But for this reader there is peculiar poignancy in the mention that such-and-such a disgraceful incident occurred at McDonogh School Number So-and-So. Many years ago, impressed by McDonogh's singlehanded establishment of a great city school system, I made him the hero of one of those first novels about New Orleans that young authors used to write.

I spent some time in conscientious research for the book *(Contradance,* published by Bobbs-Merrill back in 1929. The same ground was later covered by your best-selling novelist Hartnett Kane in *Pathway to the Stars,* Doubleday, 1959.)

Now, as anyone learns who inquires about John McDonogh, and as all taxpayers saved money by his largesse should know, there were two great interests in his life.

One was education—witness the number of schools his money built for your city—and the other was fairness to Negroes. His fortune founded the schools, but much of his own time and effort went to free and educate former slaves.

The two objectives were neatly joined in the phraseology of his will, which provided for "the establishment of free schools wherein the poor of both sexes, of all Classes and Castes of Color, shall have admittance, free of expense."

Willson Whitman

Claimants' efforts to break the will, shortly after McDonogh's death, were unsuccessful. Apparently that achievement was reserved for the beneficiaries who, a century later, are now bent on destroying their inheritance.

May I suggest an investigation at the old cemetery at McDonoghville with a view to discovering whether its most illustrious occupant is, in the old phrase, turning over in his grave?

WILLSON WHITMAN
Southern Pines, N. C.

Quotations to Remember

"I won't fight you. If you shoot me, you'll just have to shoot. I'm going to love you, live or die." —**Mohandas K. Gandhi,** as quoted by the Rev. Lloyd A Foreman, white New Orleans minister, preaching a sermon at the height of the intimidations against him for keeping his child in an integrated school.

"The era has ended in which the white race determines the course of world history."—**The Rt. Rev. Leslie Newbigin,** general secretary of the International Missionary Council, speaking at Presbyterian Theological Seminary in Louisville.

"The colorful and dramatic is over now, and there is the long undramatic struggle before us. The new day of freedom calls for men who cannot be bribed, bought, frightened or intimidated away from their quest for freedom."—**The Rev. Wyatt Tee Walker,** director of the Southern Christian Leadership Conference, speaking in Nashville.

"Racism is the refutation of reason, and when reason departs it is not a long way from the insult to the bomb and from the bomb to the oven."—**The Charlotte Observer,** commenting editorially on the confessions of Adolph Eichmann about his part in sending German Jews to the gas ovens, and noting that the disease which infected him is also present in America.

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News in Brief

Protests Continue

Virtually the entire student body of 384 at Paine College, Augusta, Ga., are involved in public demonstrations to end lunch counter segregation.

Sit-ins at dime stores continue although two of the Negro students have been injured in attacks by hoodlums. Police refused to interfere as James Stephens of Brunswick, Ga., was stabbed in the head, but later a visit by a student committee to the police chief brought promises of future police protection.

* * *

Atlanta University students took to the road after the U. S. Supreme Court ruled that restaurants serving interstate passengers in bus and train stations shall not discriminate. The students decided on test various cities; some traveled to Birmingham, some to Jacksonville, Fla., others to Chattanooga, Tenn., Macon, Ga., Aiken, S. C., and elsewhere.

In some places they were served, in others they weren't. In Atlanta itself, at the train station, four were arrested.

* * *

In Jacksonville, Fla., a Federal judge ordered an end to segregation in all city recreational facilities. Also in Jacksonville, sit-in demonstrations at lunch counters were resumed. In St. Petersburg, Fla., 150 Negroes picketed and held sit-ins to urge a boycott of discriminating stores.

* * *

In New Orleans, nine CORE members, five of them white, were arrested while distributing leaflets asking citizens not to buy at stores which discriminate. Police charged them with distributing handbills without a license.

* * *

In Raleigh, N. C., the State Student Legislature, a mock assembly adopted a resolution opposing segregated housing for its members at future meetings. There were about 200 delegates representing 33 colleges, both white and Negro. A general pro-integration bill failed to pass the assembly by 10 votes.

* * *

In Dallas, Tex., about 20 white students from Southern Methodist University joined two Negro divinity students, the Rev. Donald Thomas and the Rev. Earl Allen, in a sit-in at the cafeteria of the Continental Trailways Bus Company.

* * *

In North Florida, the Florida Information Exchange reports, Negroes have voted in Union County for the first time since 1938, when a Negro was brutally beaten for going to the polls. Recently there have been investigations in the county by Federal officials. Union County was one of the areas covered in the Conference on Voting Restrictions sponsored by SCEF in Washington, D. C., in 1958.

Texas Stand-In

University of Texas students have been maintaining a "revolving stand-in" of about 200 persons protesting discrimination at a theater in Austin. At least 75 per cent of those taking part have been white students.

The "revolving" technique is achieved by the students lining up at the box office. As Negro students are refused tickets they return to the end of the line to start over. When white students reach the box office, they ask whether all persons are being admitted. Receiving a negative reply, they also return to the end of the line and start over.

Knoxville: It *Could* Go Faster

(By Special Correspondent)

KNOXVILLE, Tenn. — The old and staid ideas of school integration change slowly, but the fall of 1960 found Knoxville changing.

Judge Robert Taylor's decision in Federal Court accepted the plan of the Knoxville School Board providing for integration beginning in the first grade and continuing one grade each year.

The Knoxville school administrative staff and the board, having anticipated such a decision, had already worked out a zoning plan which made only 59 Negro children eligible for previously all-white schools.

The Rev. Frank Gordon, Educational Chairman of the Knoxville chapter of NAACP, contacted and encouraged all parents of eligible children to enter them in formerly white schools; he convinced many of the importance of this step.

Of 59 decisions to be made on the part of Knoxville families, 29 were made in favor of a new order. On registration day 29 Negro children were among white students registering at eight schools.

All concerned were relieved when there were no incidents. One principal remarked: "This has been the quietest, most orderly registration yet."

The superintendent of City schools, T. N. Johnston, said, "Things have gone exceptionally smoothly, and everybody's been treated with courtesy and understanding."

Twenty-six of the 29 Negro children are still in the schools at which they registered. Since school opened two have moved into school zones which are all Negro.

The third child was found to be mentally retarded and was withdrawn upon recommendation of the school psychologist to be placed in a special class of his age group next year. A white child was withdrawn from the same school and for the same reason.

—Knoxville News-Sentinel Photo

ESPECIALLY AFTER NEW ORLEANS, this view of last fall's registration in Knoxville, Tenn., schools makes a pretty picture—and indicates that integration can work for parents as well as pupils if people are left alone. In fact, in Knoxville it could have gone much faster, as the accompanying report indicates.

The reception of Negro parents at P.T.A. meetings and at school open-house functions has been very encouraging. Not all have taken advantage of the opportunity to join P.T.A. groups, but the majority have.

The pupil-teacher and teacher-parent relationships have to all indications been noteworthy. Car pools exist in more than one neighborhood involving Negro and white families.

In the Knox County schools, outside the city, the situation developed differently. The announcement that the first grade was to be integrated was not made until the morning of registration, although the County board had made the decision four days before.

No Negro students enrolled in white schools; there have been no transfers. Twelve upper-grade Negro students attempted to register in white schools, but were refused. Since there is no County high school for Negroes, 98 County students are transported to the City's Austin High School.

There are 11 teachers in eight Negro elementary schools in Knox County teaching grades one through eight to 313 students. Three of these schools have two rooms. The other five have one room.

It has been evident to unbiased observers that Knoxville is ready for further degrees of integration than it has achieved. An appeal challenging the City's grade-a-year plan as too slow is pending in the courts.

Many persons here find the adoption of other cities' go-slow solutions—cities with more difficult problems than those of Knoxville—unnecessary "caution" on the part of the policy makers.

Memphis Victory

In Memphis, Tenn., the municipal zoo and art gallery were desegregated. Signs specifying certain days for Negroes were taken down. Suits to integrate all city facilities have been pending.

Integration in Reverse: Its Problems and Promise

(Continued from Page 1)

"These objections simply caused many of those white students who possessed the courage to enroll to become ardent supporters of the college," Dr. Wallace notes. "They replied to their tormentors that this was an outstanding institution with a faculty among the best in the country, that they were having a good time and meant to stay."

But this doesn't mean that all problems were solved. There is a mistaken notion among some white people, even those sympathetic to integration, that all Negroes—because they insist on their democratic rights — are ready and eager to associate with white people.

This idea ignores the fact that Negroes too have lived in a pattern of separation, that they have every reason to distrust white faces and that therefore prejudice is a two-way street. Not all West Virginia State Negroes welcomed the white students.

"There is fear on the part of some Negro students that Caucasians will take over the college completely—indicating a distrust on the part of the Negro student that the white student will work with him," Dr. Wallace says, adding:

"The sudden change from a completely Negro situation to one in which this controlling group was threatened with the status of a minority produced feelings of acute anxiety and insecurity. The Negro students here are at the moment somewhat in the same position as are whites in an area densely populated with Negroes."

The difference, however, in contrast to the reverse situation in the Deep South, is that here the "threatened" group has had inspired leadership. Dr. Wallace and his staff have constantly presented their students with a challenge.

They have told them that they are engaged in a democratic educational experience of national and international dimensions; that they have the opportunity to demonstrate that two groups can work together to mutual advantage.

Many students have caught this spirit. Academic clubs, athletic teams, musical organizations, honor societies, and journalistic activities are all completely integrated.

There remains some exclusion of white students from the student government organization, from campus honors, and from social groups. This results partly from the fact that whites are sometimes reluctant to join essentially Negro social groups — and partly because some Negroes don't want them.

Just this last fall, Dr. Wallace issued a ringing challenge to the Negro students on this subject. In a widely publicized newsletter, he said:

"Are we on the side of the 'sit-inners' or the White Citizens Councils? . . . The 'sit-inners', let me remind you, were fighting for the principle of equality of all people, not for the principle of supremacy of the Negro . . .

"I am afraid that some of the fraternity and sorority groups on this campus are actually the centers of the formation of what may be termed Negro Citizens Councils . . . with the objective of preserving all honors and all positions of importance for Negro students and the exclusion of white students regardless of ability or merit . . .

"It is my obligation to clearly enunciate the principle that West Virginia State is working toward the objective of complete integration . . . We must all rededicate ourselves to the principle that West Virginia State is a college for all Americans . . .

"It will indeed be a tragedy and a definite setback to the hopes of millions of people all over the world if we demonstrate here that racial prejudices cannot be overcome . . ."

Since that statement was issued, Dr. Wallace thinks there has been an improvement, "if only because the problem has been brought out into the open and explored." An evening student committee has been set up and is looking for ways that all students can participate more fully in campus activities.

Unfortunately some of the off-campus publicity on Dr. Wallace's statement emphasized the negative and indicated to some readers that true integration can't work.

The statement doesn't indicate that at all, of course. It just indicates that here educators are meeting head-on and in a creative way the prejudices produced by segregation. White educators in New Orleans—as well as the token-integration advocates in Houston, North Carolina, and elsewhere—could learn from this example.

Free Speech in Mississippi

HATTIESBURG, Miss. — Medgar Evers, NAACP field secretary, has been fined $100 and sentenced to 30 days in jail for contempt because he publicly criticized the sentence given another Negro, Clyde Kennard. Evers was freed pending an appeal.

Kennard had been sentenced to seven years in prison on a charge of participating in the theft of five bags of chicken feed valued at $25. Earlier, Kennard had tried to enroll at Mississippi Southern College (white).

Even the segregationist *Jackson* (Miss.) *State Times* criticized Evers' conviction as a violation of free speech, which is protected by the First Amendment to the U. S. Constitution.

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